HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 5. NO. 38. CONCORD, N. H. SATURDAY, NOVEMBER 16, 1839. WHOLE NO. 220.

HERALD OF FREEDOM.
Office, Low's Block, Main Street.

N. P. ROGERS, Editor.

CHASE & CROSBY, Publishers.

ANTI-SLAVERY.

From the Friend of Man.

Slavery in the State of New York.

A white woman advertised as a Fugitive, at Syracuse!

We have here a practical exemplification of the NINE MONTHS LAW, by which slaveholders are allowed to HOLD SLAVES in this State for nine months at a time, in our midst, and then nine months again, and so on, as long as they please! A timely comment on the morality and republicanism of those would be *legislators* who will not promise to vote against the abominable *slave laws* of the "*empire State*," and also of the sincerity of those professed abolitionists who cannot make up their minds that they will not sustain, by their votes, such unjust and wicked law makers. The particulars are soon told.

A slaveholder, (J. Davenport,) spends a few days at Syracuse. A young woman, (from the description, we might perhaps say a young lady,) held by him there as a slave! She watched a favorable opportunity, leaves her mistress's infant in the chamber asleep, and elopes, leaving her bonnet behind her. The master advertises her as a fugitive.

He finds printers who are ready to aid him in the detestable work. He finds a keeper of a hotel, (as it would seem,) who is willing to make his establishment a *slave jail* for the securing of the "fair" fugitive, if she can be hunted down! Report says that the landlord was so zealous as to dismiss, or threaten to dismiss his hired servants, on suspicion that they aided the flight of the poor captive. The hand bill advertisement will speak for itself. Here is a copy of it. The original we intend to preserve as a historical memoir of the nineteenth century.—"*Why preach abolition at the north?*" We are happy to be assured that the young woman's safety will not be endangered by the publication of the hand bill.

$200 REWARD.

"Left the service of the subscriber on the evening of the 9th inst. a Bright Quadroon Servant-girl, about twenty-four years of age named HARRIET. Said girl was about five feet high, of a full and well proportioned form, straight, light brown hair, dark eyes approaching to black, of fresh complexion, and so fair that she would generally be taken for white;(1) a prominent mouth with depressed nostriles, and receding forehead, readily betrayed to the critical observer the leading traits of the African race. Her demeanor is very quiet, and her deportment modest.(2)

At the time of her leaving she had on a black dress of figured poplin. She took with her one green Merino dress; one pink Gingham (checked) do; one French Muslin figured do; one Buff and one light purple Calico do. She wore small rings (with stones) in her ears, and had three chased gold rings on her fingers, two of which were set with green and the other with transparent chrystal. She took also with her a plaid blanket shawl, but left her bonnet, so that her head drees cannot be described.

In leaving the service of the subscriber, she leaves her aged mother and a younger, sister, who are devotedly attached to her, and to whom she has ever appeared much attached.(3) It may be proper also to state that her conduct as a servant and her moral deportment, so far as the same have come to the knowledge of the subscriber, have hitherto been irreproachable.(4)

It is believed that she has been spirited away from the service of the undersigned, by the officious and persevering efforts of certain malicious and designing persons, operating through the agency of the colored people of Syracuse, at which place he had been induced to spend a few days. The subscriber would further add that he has refused several importunate offers of $2,500 for said girl,(5) for the sole reason that he would never consent to part her from the other members of her family, and it is chiefly with the hope of restoring her to her aged mother and sister who will be plunged in sorrow at the separation, that this notice is published.(6) The above reward of Two Hundred Dollars will be paid to any person who will deliver said girl to the proprietor of the Syracuse House, in Syracuse, or one hundred Dollars to any one who will give such information as shall lead to her recovery. J. DAVENPORT.

Syracuse, October 9th, 1839.

NOTES.

(1) An incontrovertible evidence that *white slaves* can, even now, be held and advertized as fugitives even in the State of New York! "We are all opposed to slavery!"

(2) "Not fit for freedom," we suppose!

(3) Fresh proof that the slaves are happy and contented—and would not have their freedom if they could. Some of our liberty loving republicans will doubtless wonder why the young lady could not be contented to be a slave, especially as she was so handsomely supplied with genteel clothing and gold rings!

(4) So then, a good moral character in a slave is no passport to freedom.

(5) If this story may be credited, the intelligent reader, if versed in the secrets of the south, will have no difficulty in conceiving that the "well proportioned form," "fresh complexion," and "fair" countenance of the young woman added something to her value, and that her person was in demand for other reasons than her skill in tending infant children. The refusal of such a sum for a young woman is certainly a remarkable circumstance, but perhaps it would be uncharitable to intimate that the "sole reason" has not been furnished.

(6) Very touching sympathy! Why not relieve the "sorrows" of "the aged mother and sister" by giving them liberty to accompany their relative? The disinterestedness that refused $2,500 for a young woman, "for this sole reason," might possibly be induced to make the sacrifice.

—

The following is from the same paper of the 6th inst:

ESCAPE OF THE "WHITE LADY FUGITIVE."

Our readers, we are sure, will be happy to hear of the safe escape of the "fair" fugitive from Syracuse. Her pursuers will also be relieved from the useless labor and expense of any further exertions to capture her.

Peterboro, Oct. 31, 1839.

Mr. Wm. Goodell—My Dear Sir:—I hasten to send you a very interesting letter which I have just received from Mr. Federal Dana of this village. The "white slave" to which Mr. D. refers is, as I suppose, the same person who made her escape, a few weeks ago, from Syracuse. She tarried a day at my house on her way to Canada, and appeared to my family, and to my neighbors who visited her, all that Mr. D. represents her to be.

My heart is drawn out to Mr. Davenport for his kindness to Harriet; and, in the name of humanity, I thank him for that kindness. May God grant him an abundant reward for it: and oh how blessed for that fellow man and brother, if, as a part of that reward, God should open his eyes to the unsurpassed sin of slaveholding, and to the duty of letting his remaining slaves, the mother and sister of Harriet go free! Let abolitionists pray heartily to this end. Who knows, but that in answer to their prayers, the Lord will incline that kind but mistaken man, to send to Harriet, her mother and sister. I should almost envy the rich blessings that this thankful, joyful, and supplicating group would bring down from Heaven on Mr. Davenport, his family, and his estate. As I write, my heart warms with hope, that God has something better in store for Mr. Davenport, than the relation and character of a slaveholder.

It will gratify Mr. Davenport, to learn that Harriet was abundantly supplied with money and with winter clothing, by friends who mingle their tears with hers. I would take this method to inform him, that Harriet is in Kingston, Upper Canada. He may wish to pay her wages for the services she has faithfully rendered him, or to minister to her comfort in other ways.

Your friend and brother,
GERRIT SMITH.

—

"Cape Vincent, Oct. 29, 1839.

Gerrit Smith, Esq.—Dear Sir:—Knowing the interest you feel in the cause of "Harriet," the white slave, it affords me great pleasure to be able to inform you that she is safe from her oppressor. I saw her pass the ferry this morning into Canada.—And while she was watching for a chance to be taken across the river, (she being detained about twenty hours on account of the high wind,) I gladly embraced the opportunity to become acquainted with her. I found her an exceedingly interesting girl.—She was almost overjoyed at the prospect of obtaining her freedom. She told me that she had a safe and very pleasant journey from her last resting place: and she seemed unable to express her sense of the kindness she had experienced at the hands of the abolitionists, and the trickling tear told that her heart felt far more than her tongue could utter. She begged me to express to them her deep sense of the debt of gratitude she owes them for all their friendship, and especially for their faithfulness on the subject of religion. She appeared to have some little conception of the depravity of her heart, and said that she was resolved to seek religion—but her religious instructions must have been lamentably deficient—as she is quite ignorant of the character of God, and of the nature and requirements of his holy law. She is very anxious to learn to read—and with the help of a spelling book, which some friend gave her, she has learned the alphabet, and begins to spell out words. Whilst the slave of Mr. Davenport, she was well fed, and well clothed, and was not overworked. And he always expressed a desire that his slaves should conduct with propriety and decency; and he often told them, that were it not forbidden by law, his slaves should be taught to read. Her mother and one sister are still the slaves of Mr. Davenport. She has one brother, who lives in Tennessee, and is free. She thinks her brother and she will be able in a little time to buy her mother and sister, and set them free.

She said that she was born the slave of Judge Samuel Powell, of Rogersville, Hawking county, East Tennessee, that she had never been sold, until bought by Mr. Davenport. Thomas Powell son of the Judge, in company with another person, bought some forty or fifty slaves, and her mother, sister, and self, were turned in with them and driven to Mississippi. Judge Powell gave orders to his son not to separate her mother and the children from each other in the sale of them. Harriet started on foot in the drove with the rest, but in consequence of the sneers and rebukes her owners received on her account, they consented after a day or two, to let her ride. She supposes that she is about twenty-three or twenty-four years of age. But few of the slaves, she thinks, know their ages. Benjamin Powell, of Athens, Alabama, she told me, is her father. Harriet's complexion is a small shade darker than American ladies in general. Her hair is straight, of a light brown color—her eyes dark. Her features are regular, and her form graceful. Her features are regular, and her form graceful. Her voice is soft—and her countenance naturally prepossesses one in her favor. She would pass for a bright good looking girl.

She told me that Mr. Davenport gave $1400 for her—that her skill in needle work enhanced her value. While in Judge Powell's family, she had been accustomed to ordinary house and dairy work, and spinning—and the latter part of the time to sewing.

One great object she had in escaping from Mr. Davenport, she told me, was the fear that she should be sold to some unfeeling and cruel master. A large sum had been offered, as she understood, for her, by a man of bad character. But the skiff has returned, and I must close.

Yours, &c.,
FEDERAL DANA."

Mr. O'Connell's Anti-Slavery Scheme.

Extract of a letter from Mr. O'Connell to Joseph Sturge, Esq., from the British Emancipator.

My respected friend,—I know you too well to think it necessary to ask your permission to address you thus publicly on a subject of the deepest interest to the cause of humanity. To come to the matter at once, I here insert a notice of two motions which I intend to bring before the House of Commons at the earliest period of the ensuing session:—

"1. That it is the opinion of this House, that her Majesty's ministers ought not to advise her Majesty to recognize the independence, as a state, of the persons located on part of the territories of the republic of Mexico, with which republic we are in alliance, and who have called themselves the State of Texas, unless with the assent of the said republic of Mexico; and also unless such alleged State of Texas shall make the abolition of negro slavery a fundamental law, and also consent that the slave trade shall be doomed and treated as piracy.

"2. That an address be presented to her Majesty, humbly praying that she may be pleased to give directions to her ministers to endeavor to make such an arrangement with the Government of Mexico, as would place at their disposal such a portion of the unoccupied territory of that republic, on or near its northern boundary, as should be sufficient for the purpose of establishing an asylum or free state of persons of color, her Majesty's subjects, who may be desirous to emigrate to and establish such free state."

In order to succeed, it will be necessary that I should obtain as much of the support of the opponents of negro slavery as possible. The public attention must be roused upon these subjects; for it is clear that we shall have thrown away, in pure waste, much labor, great exertions, and twenty millions of the public money, unless adequate measures are taken by this country to prevent the formation of new slave states, and at the same time, to prevent the incalculable quantity of human misery, and the terrific slaughter of human beings, which must ensue from our permitting any other slave state to raise its head from the earth.

Look to Texas. The gang of land pirates who have settled themselves on the Mexican territory actually make negro slavery the basis of their association, and propose to take away from their intended Legislature the power of abolishing domestic slavery. This is in itself sufficiently horrible; but it is infinitely more atrocious in its necessary consequences. For if we permit the Texians to succeed in their odious scheme, there is room for forming, and in the United States there is abundant disposition to form, three or four slave states in the unoccupied lands between the peopled part of Mexico and the line of territory which the United States claims for themselves.

Reflect, my esteemed friend—*do* reflect, in the presence of the God of humanity—upon the horrors, the crimes, the atrocities, which must be perpetrated by the creation of these new slave-holding states. Reflect on the quantity of sin and guilt of every kind that must be perpetrated, upon one hand by the slave-breeders of Virginia and the other slave-breeding states of the North American Union, and upon the other hand, only think of the indescribable scenes of cruelty that must be perpetrated in Africa, and in the carrying home of new slaves for the purposes of the Texians, and the other white monsters of those intended new slave states.

"They can't be elevated here."

Let the following extract from an address, by H. H. Garnet, a young colored student, answer this colonization argument. It was delivered on the first of August, at Troy, N. Y., and is published in the "National Reformer" of this city.—*Penn. Freeman.*

"Situated as I am, at this period of my life, had I appeared before you upon a less important occasion, I might justly be held up to censure. But however sweet the music of the streams that murmur through the academic groves, may seem to be, yet far sweeter are the anthems of freedom. It is the distant voices of freeborn souls that have brought me hither—it is the shouts of the islanders of the sea, that come careering upon every wave that rolls westward.—Bright, and glorious must be that event in the annals of time, which shall eclipse this triumph of righteous principles, over which we have this day met to rejoice. And if these blessings are not *immediately* ours, they are *remotely*. The light which the present epoch of English history shall display among "ocean's golden isles," shall reflect over all the dark places of the earth—the dungeons of cruelty—the prison houses of despair, and the tombs of buried rights, shall be illuminated by it. The bloody man-thief and heartless human robber may exhaust all their store of fiendish torture in order to hush the hosannas, but it is all in vain.—Should they go down to the pit, and conjure up every fiend that suffers there, to come to earth, aud set up one hideous yell, still, from the shores of the Potomac, to the banks of the Sabine, it will be made known, if it is not proclaimed aloud, it will be whispered in the breeze.

It is perhaps unnecessary to enter into the history of the abolition of slavery in the British colonies, therefore let it suffice to say, that after many years of the most arduous struggle, the philanthropists of Great Britain secured for their oppressed brethren the enjoyment of their rights. The first efficient act in regard to the subject, placed the death of slavery at 1840; and thus the friends of humanity subscribed to the doctrine of gradual emancipation. But discovering their error in thus grossly violating principle, and being desirous to atone for the mistake, they caused the act to be rescinded, and terminated the existence of slavery immediately. Therefore, on the first of August, 1838, at twelve o'clock, at midnight, the hoary-headed monster died, at his late residence, in the British West Indies. He did not die of a long and painful illness of two years, as at first it was feared he would, but he died suddenly of that sin destroying complaint called immediatism. His death occasioned great joy and loud acclamations. His funeral was numerously attended, there being present no less than 800,000 persons. They buried him in the "deep sea," and long may the waves roll over him. Let there be no trace of the foot-prints left upon the soil which he once trod. Let no monument be erected to perpetuate his memory—let the evils of his long life be interred with him.

The sun never rose so brightly upon those islands, as on that day; nor the arch of heaven never re-echoed back to the earth such a general burst of thanksgiving, as when glorious Britannia proclaimed to the world—

"Thy chains are broken, Africa be free."

But even a sentiment so God-like, and mellifluent, failed not to arouse the ridicule of the enemies of freedom. Republican America was full of apostolic seers, who looking forward to days that are to be, saw once populous cities reduced to ashes, and plantations lying in ruins. They heard the shrieks of infants, and the groans of mothers. So sanguine were they of the truthfulness of what they saw and heard, that already they had enrobed themselves in sackcloth and ashes, and commenced their lamentations—saying alas! alas! how have they fallen!

But notwithstanding all this, a year has passed, and the productions of the colonies have increased. Infinitely more peace has been enjoyed by the emancipators, and the emancipated, and good-will, and patriotism pervades the bosoms of her majesty's subjects in the West Indies. Thus time has proved these prognosticators to be liars—they are false prophets, and it is in vain that they cry O Baal! O Baal!"

From the London Morning Herald.

The Fierce Democracy.

But how is the great transatlantic democracy to be dealt with? It is true the republic of the United States have no external slave traffic—what is commonly called a slave trade. But that republic has a slave-market, and slave-shambles—She *breeds* slaves for sale, and *kills* them when she likes. Her liberty-loving people have *Lynch-law* to support *slave-law*, and one of the "enactments" of that civilized code is, that those who argue to convince the American people that slavery is a national crime are deserving of *death* by a summary process of mob trial and strangulation, and that the slaves who listen to their doctrines must be hanged along with them. Thus at Vicksburg—thus in the month of July, 1835, two itinerant "abolition preachers" were seized and hanged in the streets by the inhabitants of Livingston Mississippi, and *seven negroes* were hanged along with them, for the enormous crime against *Lynch law* of having *listened to their doctrines*. These are the very words in which that "crime" was described in the democratic paper called the *New Orleans American*—a journal that reported those murders with seeming satisfaction, and ended by making the following announcement:—"Warning is given to the abolitionists that they may expect similar treatment all over the south."

Such is the respect that the "fierce democracy" of America pay to the spirit of that LIBERTY whose name is inscribed on their banners! They hold slaves to be deserving of *death*, whose hearts yearn for the freedom of which the hypocritical champions of the "inalienable rights of man" have robbed them, and who dare to obey the instincts of nature, in listening to the accents of the advocates of universal emancipation."

And this is democratic America! This is the land of "light and liberty," whose form of government excites the admiration and praise of certain "philosophic" reformers of the British constitution. This is the model republic—a republic in which *slave breeding, slave selling, slave murder, and Lynch law*, go on hand in hand—a republic where, on altars dedicated to freedom, human victims are bound and butchered in horrid sacrifice.

We recollect when a northern journal, which is an especial organ of the political economists, and a laborious propounder of the sordid, grovelling, heartless, Mammonite theories which constitute what is called "utilitarian philosophy," made a great moral discovery, which it announced to the astonished world in some such words as these:—"The republic of America has carried human nature to a higher pitch of dignity than it ever attained under any other government." We will not answer for the exact words it used, but this was their substantial meaning. The dollar-worshipping "dignity" of human nature must have been in the writer's mind. That certainly is carried to high perfection under the happy auspices of the American democracy.

But those who want to see how that "dignity" which the great Creator of the universe stamped on his noblest earthly work when he "made man in his own image," is respected and cultivated in America, have only to read the letter of Mr. Joseph Sturge, of Birmingham, addressed to "*the Members of the British Association for the Advancement of Science*," and which will be found in our columns to-day. This admonitory epistle of a distinguished advocate of negro freedom tells some plain truths to our convivial *savans*, who treated with extraordinary honor a representative of the "dignity" of the American democracy, who, in acknowledging their flattering notice, remarked that "America was allied to England in blood, religion, habits, and associations, and worshipped the same God in the same manner."

Mr. Sturge disclaims the identity of England and America in "habits and associations," and, in a spirit of honest indignation, denounces the practices alike abhorrent to religion and humanity of the *slave-dealers* and *slave-breeders* of the American union. We have said that the American democrats *breed* slaves for the shambles, and *kill* them at their pleasure. The Spartan republicans used to kill off their superabuudant slaves as a matter of *state policy*,—but the American democrats, it appears, may *kill* their slaves as a matter of individual convenience, revenge, or caprice. Witness an advertisement copied from one of their newspapers by Mr. Sturge:—

"One hundred dollars is subscribed, and will be punctually paid by the citizens of Onslow to any person who may safely confine in any gaol in this state a certain negro man named *Alfred*. The *same reward* will be paid if satisfactory evidence is given of his having been KILLED. He has one or more scars *caused by his having been* SHOT."

It is clear this slave had been a target for the democratic riflemen before. This indeed is the "dignity of human nature."

Again,

"Ran away, my negro man *Richard*. A reward of twenty-five dollars will be paid for his apprehension DEAD OR ALIVE—*satisfactory proofs will only be required of his having been* KILLED. He has with him, in all probability, his wife Eliza, who ran away from Colonel Thompson, now a resident of Alabama, about the time he commenced his journey to that state." Here are rewards offered publicly, and, it appears, according to the *law* of the United States, for *assassination*. As to the unfortunate *negro, Richard*, if he deserved *death* by hatchet, bowie knife, or rifle, for running away alone he deserved a *double death* for running away to *join his wife*. His crime was *twofold*. He obeyed the instinct of nature in endeavoring to recover the liberty that God hath given him, and he yielded to the affectionate impulses of the human heart in seeking to regain the society of his lost wife. The Spartans were pagans, but gracious Heaven! it is a *Christian* people of whom we find these execrable atrocities recorded by their own hands, and in their own "free press."

But what will the British public say of the following *law* in the code of Louisiana:—"*The penalty for instructing a free colored person in the Sabbath school is for the first offence 500 dollars—for the second offence,* DEATH." This "law" cannot be either of earth or heaven. It must be the inspiration of another place. It breathes the very essence of diabolism.

Let the cruelties of Nicholas in devoted Poland henceforth give way to the superior barbarity of American legislation.

We have given a specimen of a democratic *law*. Now, let us give a specimen of a democratic legislator. We find it recorded that Mr. Preston, in debate on the floor of the Senate of the United States, and without reproof, "Let an abolitionist come within the borders of South Carolina. If we can catch him, we will try him, and notwithstanding all the interference of all the governments on earth, including the federal government, we will hang him." Again, Mr. Hammond, a member of Congress for South Carolina, used on the floor of Congress the following language,—"I warn the abolitionists, ignorant, infatuated barbarians as they are, that if chance shall throw any one of them into our hands, he may expect a *felon's death*." It is also a great crime to instruct slaves in the Bible, which in some states gives to a magistrate the power to flog the teacher without trial—*and a free colored man may be flogged for teaching his own child.*

We must stop, not for want of instances to further exemplify the monstrous system of studied cruelty which is practised in republican America against the most helpless of mankind. Our space fails—not our materials. But power so stained with crime cannot prosper, for "verily there is a God that judgeth the earth."

Another Captured African dead.—We learn that another of those poor men have died in the jail at New-Haven, after a lingering illness, and after being wasted to a mere skeleton. The number that has died since the Amistad left Havana is, we believe, twelve.

From the London Times.

Case of the Amistad Argued.

On this trial hinge many contested points, both of jurisdiction in the Court of the United States, and with reference to the nature of the crimes of murder and piracy charged, and the right of property in the blacks claimed as slaves by the Spanish Consul on the part of the asserted owner. These points involve, of course, important questions of international law, which were earnestly engrossing the attention of the legal authorities in the United States. The process for recovery of the blacks *under* the designation of "property" was considered to be so invalid, and so unlikely to succeed in the civil courts, that the criminal prosecution for the murder and piracy was preferred by Ruiz and Montes, for the purpose of gaining time for a formal interference in their behalf for the restoration of the slaves as property. It is difficult to understand how the charge of murder can be supported in the case of Cingues, more particularly challenged as the one who actually slew the captain, as he had been seized, made a slave, and as such was being forcibly carried away from Havana by that captain, against the well-known laws of the very country where these acts were taking place. No other possible means existing to procure liberty but by violence, no other verdict can be returned by an honest jury but justifiable homicide. It is well observed by a legal correspondent of the *New York Evening Post*, who argues the question, that

"The case of Cingues is one which excites sympathy, and excites it justly. He has taken life, and, it may be, committed murder in the eye of the law—but under what circumstances? Within a few weeks prior to the act he was free; had he done this same deed upon the captain of the slaver who brought him from his native shore, he would have been justified by the whole world; he would have killed one branded by civilized nations as a pirate and outlaw; he would but have anticipated the sentence of the law. He is carried into Havana in defiance of the local law, sold, and transferred to another vessel. That transfer creates the crime, if crime it be; but to the African's untutored mind what difference can there be between the robber who deprived him of his liberty, and the gaoler who restrains him of it?"

With respect to the piracy, it was in proof in the confession of Ruiz and Montes themselves that no act of that nature had been committed; that contact with all other vessels met had been sedulously shunned by the blacks; that in one instance only, where, being in want of fresh water and provisions, they had traded for them with an American schooner met at sea, the articles had been duly bargained and paid for; and that, on arrival off Long Island, the same had been practised with the inhabitants on the coast. The sole act of piracy which could be pretended, therefore, was the taking possession of the vessel, solely with the view of transporting themselves back to their own country, from which they had been violently and illegally carried off; the vessel so seized was engaged, with equal illegality, in a contraband traffic, and as such forfeit to the laws of Spain; and therefore that the charge of piracy could still less be sustained than that of murder. On a former occasion the United States law, in a case not strictly analogous, but sufficiently so for the purpose of equitable construction, was laid down by Chief Justice Marshall thus:—

"The principle is, that the legality of the capture of a vessel engaged in the slave trade depends on the law of the country to which the vessel belongs. If that law gives its sanction to the trade, restitution will be decreed; if that law prohibits it, the vessel will be condemned as good prize."

Now, by the laws and treaties of Spain, the trade in slaves has been abolished. A treaty was signed at Madrid, on the 23d of Sept. 1817, between Spain and Great Britain, for the abolition of the slave-trade.

"The 1st article declares that the trade shall be abolished throughout the entire dominions of Spain on the 30th day of May, 1820; and the 2d that the trade should not be carried on after the ratification of the treaty on any part of the coast of Africa, to the north of the equator.

"The 7th article of the regulations for the mixed commission appended to the treaty declares—'In case of the condemnation for an unlawful voyage, she shall be declared lawful prize, as well as her cargo, of whatever description it may be, with the exception of the slaves who may be on board as objects of commerce; and the said vessel, as well as her cargo shall be sold by public sale for the profit of the two Governments; and as to the slaves, they shall receive from the mixed commission a certificate of emancipation, and shall be delivered over to the Government on whose territory the commission which shall have so judged them shall be established, to be employed as servants or free laborers. Each of the two Governments binds itself to guarantee the liberty of such portion of these individuals as shall be respectively consigned to it.

"On the 19th of Dec. 1817, the King of Spain issued a cedula or decree in conformity with the treaty, prohibiting all resort for the purchase of slaves to the coast of Africa north of the equator from that date, and to the south of the equator from the 30th of May, 1820.

"On the 15th of April, 1828, the Captain-General of Cuba made public an order of the King of Spain, which, after reciting the serious inconveniences resulting from the continuance in the island of the many newly-imported negroes, who are declared to be and are free by virtue of the treaty of 1817, declares that all the negroes emancipated by order of the provisions contained in the 7th article of the regulation above cited shall be removed from the island of Cuba, and be transported to some one of His Majesty's European dominions, giving them, whithersoever they are carried, the same employment as was to be given to them in the said island of Cuba, according to the appropriations of the above-mentioned article."

So far as Spanish laws and treaties, therefore, the imported slaves were declared to be, and ought to have been, *free*, the moment they set foot on the Spanish soil. The assumed owners must make out a title under the Spanish law, if under any law at all. It is observed, that

"The slaves were illegally brought into Havana, and, the captor could convey no title. Could, then, the transfer to the place make any difference? The title to stolen property in this country, no matter how often it changes hands—no matter how often it passes into the possession of a *bona fide* purchaser—is never divested. There is no *market overt* here to legalize the transfer, and until it is proved that the Spanish laws admit the legality of a sale which would go far to render nugatory any efforts to suppress the traffic—until then Messrs Ruiz and Montes will look in vain for a decree of restitution.

* * * * *

"If the above view of the case is correct; if these slaves were illegally introduced into Havana, and illegally sold there; if the purchasers Ruiz and Montes had no better title than the slave-dealer who brought them from Africa, then there would seem to be an end of the question of guilt as well as of property. In this case the Africans were not slaves, but free persons illegally restrained of their liberty; and I apprehend, it does not require much law to prove that it is not murder for a freeman to kill his kidnapper."

The chief if not the only, ambiguity in this extraordinary affair would seem to lie with the state of the American law on the subject. Various decisions and precedents more or less directly bearing on the point of jurisdiction are given, the weight of which decidedly militates against it.

But the special and most difficult question will arise in case of a demand on the part of the Spanish Government, claiming that the blacks shall be delivered up to it to be dealt with criminally under its laws. Of the course which the United States Government may see fitting to pursue in such a contingency no means exists for arriving at a conclusion, nor, should its solution be referred by legal proceedings to the Supreme Court of Judicature of the Union, are any data presented which would serve to indicate the manner of its decision. But it is clearly a case which ought to awaken the attention of the Government of this country, as establishing the fact by a dreadful process of retribution of the extent to which the slave-trade abolition treaty is still scandalously evaded, and not covertly, but clearly with knowledge and through connivance of the authorities, in the transatlantic dominions of Spain. The difficulties of proving the origin of the blacks as newly imported, and therefore coming under treaty stipulations, arising out of successive shipments, landings, purchases and re-shipments, ought to stimulate to more rigorous investigation and a more peremptory enforcement of justice for these poor creatures, not only in their restoration to freedom, but for the condign punishment of the real Spanish pirates and miscreants engaged in this horrible business.

The following letter from Geo. Thompson has been received from our much esteemed colored brother John Levy of this city.

Liberator.

Manchester, (Eng.) Sept. 17, 1839.

Dear Sir:—I must not allow your very kind and encouraging letter of the 6th of June last, received through Wendell Phillips, Esq., to remain longer unanswered, though, owing to the many claims upon my time, my notice must be very brief.

The information you give me, greatly rejoices me. To find, that those who were once enemies are becoming friends and fellow-laborers, is indeed evidence, most conclusive and gratifying, that our principles are becoming more intelligible in the view of the community, and that when known, they command the homage and support of those whose consciences are constrained to embrace the truth. Let us take courage, and renew our vows upon the altar of universal liberty.

There are times and seasons in the history of every nation, when it is necessary to give the principles and precepts of religion a rigid application to particular and popular practices. When this is done, the cry is always heard, (especially from a time-serving priesthood,)—'Confine yourselves to the exhibition of scripture doctrine, and labor to get men to embrace your religion.' 'Don't meddle with peculiar institutions.' Your nation is in such a state at the present time. Christianity has (alas! that it should be so) become corrupted, and is now openly and complacently professed and preached by those who daily outrage its spirit and commandments. It is necessary then to direct the attention of the self-deluded and their followers to the fact, that fine gold has become dim, and their Christianity has to be Christianized, or it will be abhorred both by God and men.

You do well to sustain the great-hearted Garrison, who, through every storm and tempest, has stood by the cause of the injured colored man. God bless him and gladden his soul by giving him to see the fruit of his labors.

It is, be assured, exceedingly delightful to find myself remembered by those for whose sake I visited the shores of your country. Perform for me the service of making known to as many of your brethren *and mine* as you can, my deep feeling of respect for their good opinion, and my gratitude for their oft-repeated expressions of confidence and esteem.

I send my fraternal love to Wm. Lloyd Garrison, whose open, honest, fearless face, I see from time to time reflected in the undimmed mirror of the Liberator. Heaven hasten the day,

'When not a slave beneath the yoke shall pine,
From broad Potomac to the far Sabine!'

Yours in the cause of Liberty and Truth,
GEO. THOMPSON.

Rev. J. D. Mahan, of Ohio, has been tried for a forcible rescue of a negro, taken up as a runaway slave. He was convicted, and sentenced to pay a fine of three hundred dollars, and be imprisoned thirty days.

HERALD OF FREEDOM.

CONCORD: NOVEMBER 16, 1839.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—Constitution of Virginia.

Important!

Those of our friends who have read the Herald and have not paid for it in *advance* are reminded that they can save a half dollar by paying *immediately*. By referring to our terms, on the fourth page, it will be seen that the price is $2 per annum if paid at the end of the year. It would be better for the publishers as well as the subscribers to have the pay always in advance. By so doing they will not have the mortification of reading a paper which is not paid for—and will save us the trouble and vexation *of always being in debt*. Who, among our subscribers cannot pay one dollar and fifty cents *now*, as well as *two dollars* at the close of the year? We pledge ourselves to serve you faithfully if you will give us the stimulant—wages, and when it is due.

THE PUBLISHERS.

Petitions.

Congress session is hastening and our petitions must be prepared and forwarded to that body by the opening. The first business to be done there, after their organization, should be a resolution recognizing and asserting the right of petition. They should pass a resolution condemning the gag resolutions. Petitions in short form and containing more of remonstrance than supplication, should be addressed to them demanding in the name of humanity, outraged beyond farther endurance, the abolition and suppression of that District slavery—its demon traffic in man, and the human commerce, human are its subjects, but infernal in its character, between these republican states. Oh that the North had liberty enough, or the love of liberty, or the mere idea and conception of it, to pour its entire voice of remonstrance upon Congress. That District of Columbia is the Gehenna of the habitable globe. It is the way to hell and leadeth down to the chambers of death. If there is a spot, it seems to us, on the earth where Satan would fix his court and head quarters, it would be there where republicanism and christianity shoot up their steeples and wave out their flags of liberty, to adorn and set off the foulest slave market on the face of the ground. But who cares for all this! The words of fire, that set forth the simple facts of that horrible District, are as familiar to the ear of the country as household terms. They excite no emotion. The word slave strikes no terror to the hearts of our countrymen. Their ear is callous to the hideous sound. But one more effort to rouse them. Seven thousand people, men, women and children are enslaved in that bloody little enclosure, by the iniquitous indifference of the people of the non-slave states. They are held there by no other bonds. *We hold them there*, and God will *hold us* to answer for it. But who cares for that? We shall see who cares enough to sign a short petition. We give a brief form—

To the Senate and House of Representatives of the United States, in Congress assembled.

The undersigned, people of Concord, (for instance) New Hampshire, men, women, and children, ask of your bodies the immediate abolition of slavery in the District of Columbia and Florida, and of the slave trade there and among the states. Also, a resolve in reprehension of the Atherton and Patton resolutions, which virtually annihilated the right of petition, and we ask that this petition be acted on in the usual manner of disposing of important applications to Congress, and as in duty, &c.

We would suggest again the propriety of the abolitionists of each place, assembling and selecting their most active and persevering man, and putting the roll for the whole town into his hand for immediate signature. Let him go through the town, and where there is a house, that refuses its paltry autograph to the petition for perishing humanity, let not the carrier carry away a particle of the dust of that house over its threshold on his foot-sole,—but leave it behind him for a testimony against them. Let there be brief, thorough work.

We warn our brethren not to be delinquent because of former failure to make impression on Congress. It is more important to us to petition now, than it would be if there were no tyranny in Congress but over the District slave. They lord it over *us*. They trample our rights also in the dust. We have to obtain from them a recognition of our own liberty.—We have a hundred times the occasion for remonstrance, that we should have, if Congress had granted all but our ultimate requests. If they had referred our petitions and acted upon them, as they are bound to from regard to the rights of the petitioners themselves, we had slight comparative occasion now to petition them again.

Let no one be deterred, from the idea that our petitions take up the time of Congress. They have no time for any thing else. Out upon all their mockery of legislation, while humanity shrieks out for plundered freedom under the very shadow of their dome, and within flap of their counterfeit flag. Away with their deliberations and their trumpery of debate, while the right of their constituents to petition them and to be heard by them, is a nullity on their threshold. Let it take all their time. Better the every hour of it be consumed by John Quincy Adams' call for the right to read a petition, than to have it wasted in the brawlings of the Wises and Bynums, or the windy harangues of sham patriots about banks and sub-treasuries. It were time richly laid out, and the attainment cheaply purchased, to have our petitions respected at the cost of the entire session. They can find nothing to do there, of *any* importance compared to this. They spent eight years of bloody war time, in the revolution, to settle a right of far less importance, and a right far less flagrantly infringed than our violated right of petition.

Will the abolitionists see to it. It is the business of *every body*. Will *nobody* be left to attend to it. We can say no more.

Rev. Mr. Curtis'

Second communication is received, and will either be published next week, or returned to him. We have only to remark here for the consideration of brother C., that had we written in such a style to Mr. Sutherland, or to the Panoply, or Patriot, or to the namesake of the celebrated Edmund Burke, in reply to his insulting answer to the anti-slavery letter of inquiry, we should have merited the charge of rudeness and ill nature, as well as harshness, &c. But harsh language is fit enough, only do not bestow it on "wise and good" pro-slavery ministers. We will not trouble our readers much more with this matter. If our brethren, any of them are athirst for "new organization," or for diffusing the spirit of "*secession*" among our fine old New-Hampshire *veteran* line, let them go quietly about it, and take the responsibility. We clear our skirts of it.

Political Action.

We see by the Liberator, that Massachusetts anti-slavery men are busy with the candidates for office. The answers of some of the distinguished candidates are highly satisfactory, and whatever they may denote as to the candidates, they betoken a striking change in the anti-slavery condition of the State, wrought by the indomitable perseverance and talent of her abolitionists. The letter of Governor Everett is decidedly in favor of their views. He admits the power of Congress to abolish slavery in the District of Columbia, and their duty immediately to express it. Is Saul also among the prophets?

We are glad to see the Liberator so efficiently engaged in turning the politics of Massachusetts to anti-slavery account. We never doubted brother Garrison would make all the use of politics in the anti-slavery cause that could be made of it—his own private abjuration of the politician notwithstanding. We trust our beloved brother Wright will be satisfied that there is nothing in brother Garrison's principles in relation to politics, that need conflict at all with his own wishes in that behalf, and that these champion brethren may now go on together. Their reunion in form would gladden the hearts of the sterling ranks throughout the land.

They differ as to the policy of a distinct political anti-slavery party. This difference is as to *policy* merely, we believe. It need not cause any alienation of feeling or position.

For our own part we fear political party, or even a party to carry anti-slavery ends by means of office holding. An office holder is the last man in community, *by position*, to do right. He becomes a mere shadow, an echo.—He loses his individuality and his responsibility, and his temptation is—to the full amount of the value he puts on his political existence—to please his constituents rather than his own conscience. We would rather vote for the anti-slavery to be found in the party nominations, and supply only the deficiency by nominations of our own. And this we would do mainly to show our principles and withdraw our support from pro-slavery men. There may be a good deal said in favor of distinct nominations and a distinct anti-slavery party, and a good deal in favor of the withdrawal principle merely. And it is moreover problematical whether any *direct* good can ever be expected from *official* anti-slavery, if we can get anti-slavery into office. If you expect to elect an anti-slavery ticket, unpledged to party, it will be long before you can elect it. It would act faithfully, perhaps, but it will be late before it can be chosen. If you help elect *party* abolitionists, i. e. those who are on the party nominations, they will go for party, rather than anti-slavery, when the two conflict, as they would conflict now in either party. It is to party they would mainly owe their elections, and party would govern their action. We rely mainly on the creation of moral principle for the slave's deliverance, and for that purpose we would agitate the country and disquiet that fountain and strong hold of pro-slavery, the RECREANT PULPIT.

An Incident in Slavery.

J. L. S. Esq., a friend of ours, and formerly a member of the bar in the northern part of the State, had recently returned from a few years' residence in Florida. We met with him, and in conversing upon southern manners, and the workings of the "peculiar institution" there, he related to us something of the intercourse he had had with slaves. He said there was a man, about 40, by the name of Frederick, a slave, who was allowed by his owner to work about the city of Pensacola on contracts of his own, paying his owner a particular sum a day for his time. He hired his service a part of the time each day, for a season, and became acquainted with him and much attached to him. He said he was a man of excellent capacity—of great activity and industry, and strongly anxious to obtain his freedom. He had twice earned over and above his task, nearly money enough to buy his liberty, at the rate of $900 or $1000 each purchase. He deposited his money with white men, and they defrauded him of it, and left him in slavery. It was Mr. S's intention, he said, to effect his ransom, and that of his son Robert, a beautiful lad of 10 or 12 years of age, as bright a boy as he had ever seen. He found it could be brought about for $1500. He communicated the scheme to Frederick who heard it with all the interest a man would be expected to feel, at prospect once more of gaining his LIBERTY. Frederick was to replace the money as fast as he could from his earnings, and Mr. S. was to advance it to his owner.

Something called our friend unexpectedly to the North. As he was about to embark he met Frederick at the wharf. Are you going away, Mr. S. he eagerly inquired. Yes Frederick, said he, I am going to the North. Then your scheme for me and Robert is at an end. Yes, Frederick, replied Mr. S. I must go, and shan't be able to assist you. As he said this, the countenance of the poor baffled slave fell, and the tears rolled down his cheek, tears of bitterness, which nothing could wring from the soul but thrice vanishing prospects of freedom. S. went aboard the boat and she rode out of the bay, and far out over the beautiful water he looked back and *there stood the despairing and heart-broken* captive, motionless as a statue, left once more to hopeless and desolate slavery. My heart was wrung at the thought of him, said our friend, but I had not the power to help the poor fellow.

Such is an item in the workings of the "peculiar institution." One of ten thousand, such as happen every day and every hour of time. Not an hour passes, probaby, during the year, but hearts are crushing under its pressure. Hopes deferred, and prospects kindled up but to be cruelly, unutterably blasted. From all the sunny region of the South, despair turns up its eye to the heavens and utters its cry. And oh the look and the outcry of humanity in despair! They are all seen and heard on high.

To Rev. David Sutherland.

My dear Sir,—I resume my letters to you, after some weeks of unavoidable interruption, by expressing my regret that the touching eloquence I remember of the aged and beloved minister of Bath is not now enlisted in the cause of the perishing slave.—What is there in the character of the poor bondman that he fails to awaken, in his deplorable condition, the active sympathy of my venerable friend? What in his fate, that he should be passed by and forgotten? I cannot understand it. It seems to me a dream; and I almost fancy, as I muse upon it, that either slavery is a fantasy of my own imagination, and that there is in reality neither a plantation nor a slave in the sultry south,—or else that if there be slaves and slavery there, then that my venerable friend is the foremost advocate of their emancipation and that I am utterly deluded as to his being negligent of their cause or hostile to its advancement.

But alas, I find not his name on the scanty catalogue of the clerical advocates of the slave.—I hear not the music of his voice at the convention. The plea of the fettered and forsaken bondman falls not from the Bath pulpit on the ears of the "parishioners of high rank," whose coming to the house of their minister, when fellow creature "Dilly" was harbored there, so perplexed him once and his kindly hearted and noble wife. Think you had that minister remained in his beloved Scotland, the West Indian slave had not found in him an advocate, when George Thompson went to waken the Caledonian hills! Would David Sutherland have subscribed such a series of tame and lifeless resolves, in a "Caledonian association" on the other side of the Atlantic? No indeed would he not. The sacred claims of liberty and humanity would have been asserted by him there, in words of fire. But he is in America, in New Hampshire, with nothing of Scotland, but her swift streams and rugged highlands. He breaths the atmosphere of slavery. He is not among the Wardlaws, the Heughs and the Kidstons there. No. But amid Yankees, who think that to be *forehanded* is better than to be *free*. That the *fed* slave is better off than the scanty supplied freeman. That the slaves of the south are better treated than the poor, hard working men of the north. He is among doctors, who can read warrant for enslaving their brethren, in the Bible, and who think the harmony of an association and the *courtesies* of the "christian *gentleman*," are of paramount importance to the disenthralment of 3,000,000 slaves from the yoke of *brutality*, and of a slavery-cursed land from the retributions of Heaven exhausted of its long suffering.—Oh what an exchange, and what a terrible influence the slave system has exerted over the acquiescent northern ministry here. How utterly unlike is it become to the ministry of Scotland. Look at Ralph Wardlaw of Glasgow—not of *Glasgow* merely, but of old Scotland.—Not of Scotland or of Britain merely *now*, or of Europe, but Ralph Wardlaw of the KNOWN WORLD! Behold him and say what divinity doctor is to be named with him, this side of the Atlantic—the land to which your native countrymen will emigrate for liberty.—Who in this land is to be named with Ralph Wardlaw for benevolence, for philanthropy—for christianity. Behold him in his famous old city,—side by side with the gallant Thompson, pleading before mankind the cause of humanity and of Christ, inched in the West India slave question! See him doff his doctorate and harness in with all his age, his renown, his dignity and whatever may linger about all these of ecclesiastical pride, with that untitled, uneducated, unordained, but peerless young Englishman, to breast with him side by side the enormous power of England's and Britain's pro-slavery aristocracy. What did New Hampshire's doctor do on a similar, though smaller occasion? Remember the association in the old Congregational Meetinghouse in Plymouth, and the demeanor of the Rev. John H. Church there when David Root proposed that a hearing before that body be afforded that same anti-slavery question, and that same matchless young stranger, whose love to God and man led him across the ocean to encounter the *doctoracy* of New England. What was the *co-operation* of doctor Church! He broke up your association in disorder, to show his contempt of abolitionism, and the rank and file of the pro-slavery pulpits, who sat around him endorsed the violation. That is the difference between New Hampshire and Scotland, at this day, under the comparative influences of slavery and emancipation, of republicanism and monarchy. And where was the Scottish voice of the eloquent and venerable David Sutherland, at that violation of all hospitality to the British stranger, and, infinitely worse than all that,—that marked contempt heaped on the great cause of human disenthralment. Where was the battle cry of old Caledonia and her moral pibroch! to startle that craven assembly! Dumb.—Hush. David Sutherland was in New Hampshire.—"His foot was not upon his native heather." He was among a pro-slavery association of *republican* ministers, who were in humble fellowship with their *highminded* clerical brethren of the south. Oh what an occasion he there had to strike for humanity and for religion,—and what an occasion *he lost*! George Thompson was scouted and humanity with him, from the impatient association, and the associate mob howled in the streets about the little chapel where he spoke, and the little *dwelling* where he found shelter, wanting but the stimulus of rum, which the *same fanaticism had providentially* cleared from that village, to lead it to finish what the association had begun. "Fifty stand ready"—said an old and respectable neighbor to me on that occasion, "if I say the word to take hold of that fellow," and his aged lip quivered with a strange passion as he spoke. What a feeling to be engendered in the people by the presence and spirit of a *religious* association! I recall it here (it is recorded for eternal remembrance elsewhere) to remind you my venerable friend, of the ground taken by your pro-slavery brethren, and the fact you did *not* act yourself as you *would have* acted, with your own *native spirit* in your native *land*. Such is the influence of slavery on the christian profession of the country where it triumphs. God grant it may cease,—not "ultimately," my beloved friend, but *immediately*,—NOW, henceforth, and forever!

Your affectionate friend,
N. P. ROGERS.

Concord, Nov 11, 1839.

A friend writes from Boston recently,

"You will see by the papers, that a large temperance meeting was holden last Friday evening at the Odeon, at which Pierpont, Hildreth, (the supposed author of Archy Moore,) Dr. Jewett, the celebrated Providence lecturer, and father Taylor, the well known witty orator, said 'each capital things in their way. When Pierpont made his appearance, he was greeted by the immense audience with three thundering cheers, so powerful that I actually feared the old theatre would have tumbled down upon my head. I was delighted to see him thus sustained by the *vox populi*, but wished the applause might have been expressed in some milder way.—When he rose to address them he was greeted with another hearty salutation of hands and feet, and also many times during his address; and when he ended, three more loud and still louder thunderings expressed the approbation of the enthusiastic multitude. The other speakers received their share of applause also, whenever they said a good thing, which was very many times in the course of the evening. I think Dr. Jewett a first rate lecturer. He drew a very ingenious parallel between Putnam's wolf, and the more ravenous beast intemperance, from the very beginning to the ending of the story. The main object of the meeting seemed to be to sustain the late fifteen gallon law and close up the tippling houses. Father Taylor supported a resolution commencing, "Whereas winter is approaching, &c.," and whereas there is a great pecuniary pressure &c. Therefore resolved, that a stop should be put to the retailing of ardent spirit, or to this import. He remarked that there were two *whereas'*, and but one resolution,—the first whereas needed little to be said about it, as every body knew that winter and thanksgiving were coming, turkies are fatting, &c., and the benevolent were ready to enjoy the luxury of furnishing their poor neighbors with a thanksgiving feast. But still there was little money even among the richest, to supply the demands of charity for the coming winter. There was now no Theodore Lyman to send $10,000 to the different benevolent societies in the city, to supply as it did last year the wants of the poor, and men were still paying much of their scanty earnings at the dram shops; there were now therefore added reasons why such shops should be closed,—and so said the thousands who listened to the evening's remarks."

Leavitt's "New England Almanack" for 1840. This valuable Almanack has been published *forty-four* years in succession. Published and for sale by Marsh, Capen, Lyon & Webb, Concord, N. H.

For the Herald of Freedom.

Political Anti-Slavery Convention.

Mr. Editor.—Is it not time to be thinking about the *political* part of Anti-slavery? It seems to us that we ought to have some understanding among ourselves, so as to act harmoniously at the coming election. For one, I want to cast my *free vote*, once in my life, and cast it for FREEDOM. I should like to have all of my Anti-slavery brethren throw off the shackles of *party* and come up to the help of the slave against the mighty, and do it unitedly.

I think, sir, we ought to have a Convention of abolitionists very soon, and talk this matter over. What say my farmer brethren in the neighboring towns? We labor on our own ground, and we reap the fruit of our labor, while millions of our fellowmen who are as good as we are by nature, are obliged to "work for nothing, and find themselves." Shall we not have a Convention, and agree on some *political* action so that we may be able to act consistently with our professed love for the poor slave?

Mr. Editor, I hope all abolitionists who *feel* on this subject, will write, and publish their thoughts in the Herald of Freedom. Say brethren, shall we have a Convention this fall?

A FARMER.

Canterbury, Nov. 11, 1839.

For the Herald of Freedom.

Derry Village, Oct. 26, 1839.

Mr. Editor,—The ancient town of Derry possesses many features on which the mind may dwell with satisfaction. It has high literary advantages; and the people are intelligent and industrious, eating their bread in the sweat of their face. Its soil is fertile, and its fine vallies and beautiful hills, render it a fit abode for a free, generous and happy people. And indeed its inhabitants *are* distinguished by their zeal in many of the philanthropic enterprises of the day. The fair sex are noted for their untiring liberality.

Thus much, and more may be said in praise of the town, but it is among those that will long be remembered for their hostility to universal liberty. When we look for the sympathy manifested for the slave in his prison house of bondage, and whom we are commanded to remember as bound with him, we find it to be of that sort which says to him, "be ye warmed and filled somewhere away on the sands of Africa, where you will not molest us."

I should not say this of all the inhabitants of the town. There are many noble specimens of philanthropy. Not a few individuals are found who devote their charities, their prayers, and active influence to the object of elevating the slave in his moral being. They desire that he may feel, of a truth, that he is a man,—that he has an immortal soul, a God to serve, and a heaven to win.

But without dwelling longer on these points, I come to notice a few things which have happened in this village within a few days past.

Some weeks ago, a proposition was made to Rev. Mr. Wallis, of Amoskeag, to lecture in this place on the subject of slavery. He consented to come at some future time, and Tuesday of the present week was afterwards fixed upon for the lecture. Accordingly on the last sabbath notice was given in the Congregational Church, that a lecture would be delivered there the Tuesday evening following. The subject would be, the duties of christians in relation to slavery. The notice was given by a neighboring minister who supplied the pulpit, the Pastor being absent on a journey. On its annunciation, the countenances of a few individuals assumed a ferocity of appearance which I have rarely seen equalled; and on reaching the vestibule, the vituperation which fell from their quivering lips, showed plainly the feelings which rankled within. The public streets also, were witnesses to the same strain of vindictive remark. Some threatened to withdraw from the society if the lecture were delivered there. A little girl, on seeing a number of men collected in a conspicuous place, and viewing their visages and gestures, fled in dismay to the house where she lived, exclaiming "Mr. ——, there's going to be a fight.—The men are doubling their fists and shaking them," &c.

Now, Mr. Editor, this was by professing christians, on the sabbath, in the public gaze, after having listened to two solemn discourses from the text, 'Come now, *let us reason together*,' and "Prepare to meet thy God."

The directors were afterwards told that their authority did not extend to such cases as this.—Where then, in the name of common sense is their authority? The abolitionists were taught to understand that *as abolitionists* they have no right to hold a peaceable meeting in that house, to help build which, their own hands toiled hard; and if they would plead the cause of downtrodden humanity, (which they consider themselves religiously bound to do,) they must seek another place. The language of their opposers seems to be, "our beautiful house must never, no never, be profaned by a lecture on slavery.—Such awful desecration we can never admit." How generous! how magnanimous!

The abolitionists in this matter suffer a grievous wrong, which ought not, for a moment, to be endured in this boasted land of equal rights, and free discussion. Must that house to which they have a right with others, though they may be a minority, be forever barred against them?

The excitement had become so prevalent, and the opposition so great, before Tuesday evening arrived, that it was thought expedient to hold the meeting in the Methodist Church, which has no bars against suffering humanity. The lecture was delivered to a highly respectable audience; and oh, could those violent opposers have been there, and caught the thrilling appeals as they fell from the eloquent lips of that speaker, they would not, nay, with all their bitterness, I believe they could not have gone away and uttered maledictions against the despised advocates of the slave's cause.

It was thought that the presentation of these facts to the public would subserve important interests or they would not have been made known in this manner. It will show the opposition which the abolitionist has to contend with. In this case it was unjust, unreasonable, cruel.—They should know the various shapes and phases which opposition to their cause assumes, and be prepared to meet it, not with carnal weapons, or angry words; but with the weapons of truth which are mighty and will prevail. They should bear all reproach with meekness. That they have done so in all cases is not contended.

This statement of facts may also serve as a rude mirror in which our opposers, if they read them, may see the folly and inconsistency of their cousre. This they certainly need to do before any suitable relentings will be manifested.

This new instance of opposition will greatly strengthen the cause of human rights; although this was far from being the designed effect.—Every opposing power aids the cause. It nerves the arm of the true friend of liberty, while it drives the halting, wavering, half-way abolitionist to his post.

This communication was not intended to stir up the coals of strife and discord, and no man, or body of men can justly complain, if it falls heavily upon them, provided the statements are just; and many can testify that they are. As our opposers have not, to my knowledge, expressed any regret at the course they have pursued;—they are undoubtedly willing that the world should know the feelings and principles which govern their conduct. The object of the writer was to give a statement of the facts in the case, and to present such reflections as they naturally suggested. The abolitionists desire to enter their solemn protest against the proceedings of those who would wrest from them their just rights and privileges.

One word more in relation to the Meeting-house. Although the abolitionists are a minority of the proprietors, they still have a right in the house.—Part of it is theirs, and they claim the peaceable enjoyment of it for the consideration of those subjects which they believe to be of great moment to the moral condition of the world. Others have the same right. And why was not the authority of the directors of the society considered sufficient? It is universally considered so. They are chosen by the voice of the people with the understanding that they may grant or withhold permission. If found unfaithful to their trust, they are removed.

Probably not more than seven or eight proprietors were at first opposed to the lecture's being delivered in the house: and the friends of emancipation were far from being all who desired to hear the lecture. Others had heard the lecturer.—They knew his spirit and piety. But a few unauthorized individuals said "no, it shall not be." And must it always be thus? Must all inquiries into the condition of the human family be smothered there? Must the woes of humanity never be told? Were our opposers for once placed in the condition of the crushed and bleeding slave, methinks they would not object to a petition's ascending, or a lecture's being delivered in their behalf. But they shut their eyes against the light, and close their hearts to sympathy.

J. W. P.

For the Herald of Freedom.

Have the non-slaveholding States any thing to do with Slavery?

"When crimes like the following are perpetrated in such a city as Louisville, Kentucky, if the city authorities do not offer a reward adequate to secure, if possible, the guilty wretch who committed the crime, then will the *indifference* of the people, in the slaveholding sections of the country, make all the non-slaveholding States one wide field of undisguised abolitionism."

This is what the N. H. Courier says, speaking concerning the "Shocking Murder" of a negro man, who was flogged and beat to death by one McGuire, *his owner*, as slaveites have it.

But what is to be done, we ask, if they are *not* so "indifferent" as to let the guilty wretch escape the stroke of justice? Will then the abolitionism of the non-slaveholding States remain in disguise, and on no account, use any measures for the abolition of slavery?

We don't believe there is much, if any, disguised abolitionism in the non-slaveholding states to be "undisguised" by the "indifference" of the people of slaveholding sections of the country, or of the authorities of such a city as Louisville, to crimes like the one published in the Louisville Gazette under the head 'shocking murder." Such cases of cruelty, bloodshed and murder, daily and hourly occur in our great American Aceldama, *because* of slavery, which are never revealed to the north, or free States, *because of the indifference* of the people in slaveholding communities. And when such cases are revealed, by any means, the north is too *indifferent* to abandon its pro-slavery. And we may infer from what the Courier says, the north is not a going to throw off her disguise, and reveal her abolitionism, *because* slavery, the evil itself, exists, but only because of the "indifference of the people" to the *abuses* of slavery.

Now there might be a thousand 'shocking murders,' and cases of cruelty arise out of the "patriarchal system" between this and next "independent day;" and all come to the knowledge of the editor of the Courier, and people of the non-slaveholding States; and the people and city authorities of slaveholding sections, remain as indifferent to them as they have done to the thousands of similar cases that have occurred since the American Revolution; and not one person become an abolitionist because of the "indifference" manifested. Abolitionism is not undisguised, nor are people made abolitionists because the people or proper authorities are attentive or indifferent to cases of crime that arise out of slavery. Extraordinary cases coming to the knowledge of people, might arouse their attention to look at the thing, and if they beheld it as an *evil*, a *sin*, and *hate* it as such, and desire to *oppose* it as such, they may become abolitionized. They will not be abolitionists till they do. Neither the editor of the Courier, nor the people of the non-slaveholding States, will ever be "negur men" enough to make good abolitionists, so long as they can *see* and *feel* that slavery is evil only in cases of cruelty and crime, which they may term its "abuses."

We don't believe that slavery *has* any abuses. Slavery is the greatest abuse that can be offered to a human being. What some call "abuses," are cases which are as naturally produced by the workings of the infernal system, as loathsome vermin, or an offensive effluvia is by the putrefaction of dead bodies. The Courier seems to tell the south about this:—if you remain indifferent and don't correct the abuses of slavery, the north will all be out abolitionists. He swells himself mighty big,—and on tiptoe, looks over all the active abolitionism already in the field and would advertise to the south that if they don't do thus and so, they must expect to feel the weight of the ire of this potent abolitionism in reserve. But if they will, the non-slaveholding States won't unmask their *powerful* abolitionism; but will *allow* them to sit under their own vine and fig tree, ("peculiar institution") and none shall expose them, molest them, or make them afraid. The *free* people in the free States, have Moses and Prophets, God's testimony against slavery, and the writings and lecturings of abolitionists, and the testimony of "a thousand witnesses;" let them hear them. If they will not hear them, they will not hear so as to become abolitionists, though hundreds of 'negro' men in slave States should be scourged, burned, or otherwise put to death; and "the people and city authorities," and *all* "authorities," manifest as much "indifference" as they did at the flogging of a certain innocent free white man, in a slave State, or murder of another, in a free State, or the burning of Pennsylvania Hall; or as they did, and still do, at the chaining, handcuffing and driving "negro men, women, and children" through Washington City, D. C., or any other slaveholding section, etc. Neither if the dead should rise to testify to them, would they hear.

We are not at all inclined to think that "indifference" will correct, or reprove itself. Hence we say that slaveholding "indifference" to slavery crimes at the south, will not remove the pro slavery "indifference" of the north, to the "crying sin."

But to pursue our investigations a little closer. Suppose the non-slaveholding States made one wide field of undisguised abolitionism, by the "indifference of" &c. Is the South now to expect from it that the north will rise in its strength, and, armed with flashing steel, march to her borders, and there, at the point of the bayonet, demand the abolition of slavery? Or will they *peaceably*, and with altogether better prospects and hopes of success, flock to the polls, and there operate against the system by political action? Or considering the subject a moral question altogether, will they only talk, and write *about* it, till they *talk* its abolition?

Now slavery is either right or wrong, and of course abolitionism is right or wrong. If slavery be right, abolitionism is wrong, and the north has no right to show an abolition front to the south, because the "patriarchs or authorities" are too lax or indifferent in their 'domestic' government. "We have no right to interfere."—But if slavery be wrong, abolitionism is right, and whether the 'patriarchs' or 'authorities' secure and punish "guilty wretches" or not, the north to a man, ought to be in the "field" operating against slavery by all peaceful, constitutional means. We have a right to interfere.—And the Courier virtually tells us that "the north has," or may have, "something to do with slavery."

But will the editor of the Courier be so good as to tell us how *much* "indifference" must be manifestsd by people to such crimes as he remarks upon, in the slaveholding sections,—and how we are to judge of the *quantum sufficit*, to justify the north in undisguising its abolitionism: and whether it will be best to do it all "immediately"—in a single day, or be a twelve month or more about it. Do, friend, tell us something more about it.

S. TERRY.

Boscawen, Nov. 1, 1839.

Grafton County Anti-Slavery Society.

Dartmouth College, Nov. 11, 1839.

Messrs. Chase & Crosby,

Dear Brethren,—We perceive by the last Herald that you have notified the Quarterly Meeting of the Grafton County Society to be holden on the 13th inst., in accordance with the direction sent you on the 31st ultimo. Upon further consideration it was thought best by the friends of the cause at Canaan and at this place that this meeting should be held on the days in which it was originally notified,—accordingly Mr. Currier sent you a counter notice to this effect on Wednesday morning of last week which ought to have been received by you in season for insertion in your last paper. We hope you will alter it in your next, so that it may read 20th & 21st.

In behalf of the Committee.

Yours respectfully,

P. C. KNAPP.

Mr. Currier's letter above referred to, was not received in season for last week's paper.

OBITUARY.

Died in Madison, Geauga county, Ohio, Sept. 19, after a short illness of twelve days, JOSIAH HOBART, late of Hebron, in this State. The deceased has left a wife and two children, together with a numerous circle of relatives and friends to mourn his sudden and unexpected death. But they do not mourn as those who have no hope. He had for years been an exemplary and devoted christian,—and though in the midst of life, the enemy did not overtake him unawares. From the commencement of his last sickness, he was sensible that it would be unto death. In his death the anti-slavery cause has lost one of its most cordial friends; and while we mourn our brother fallen, let us go forward with renewed vigor to the contest.—*Com.*

In Hanover, Oct. 30, an infant child of John P. and Mary B. Hall, aged 7½ months.

FIRE. The house, barn and shop, belonging to Mr Jacob Clough, on the hill, four miles from this village on the Canterbury road, were entirely consumed by fire on Saturday last about 11 o'clock A. M. Loss about one thousand dollars. No insurance. It seems the boys had built a fire in the shop where they were husking corn, from which it was communicated to the husks. The buildings were in distinct view of the village, and the engines promptly repaired to the scene of conflagration, but were too late to render assistance. *N. H. Patriot.*

LATER FROM ENGLAND.

The Great Western arrived at New York on Saturday evening from Bristol—having sailed on the 19th of October.—The Great Western brought out between 127 and 130 passengers.

The news by this arrival is not very important. The accounts of the wheat crop are more encouraging. On the heavy soils it had been very deficient—but on the light soils, the produce had hardly been equalled.

Verbal accounts represent the money market as improving. The specie in the Bank of England had increased—and the difficulties connected with the United States Bank had been overcome, with the assistance of the Bank of England.

Liverpool, Oct. 15. We have moderate arrivals of wheat and flour, with a standing demand for both. There was a good demand for American flour at 40s. to 41s. per bbl.

Accounts received from Barbadoes are of a highly satisfactory nature. The sugar crop which was fully an average crop, had been nearly all shipped. Accounts from St. Christopher represent that island to be in a flourishing condition—an abundant crop has been reaped and the prospects for the next year are encouraging.

Accounts from Spain mention the entry of the Duke of Vittoria into Sarragosa on the 4th inst. with about 12,000 troops. He is about to proceed against Cabrera, who is making great preparations to resist—and a decisive battle was expected in a few days.

PUBLIC EXHIBITION.

The Students of Concord Literary Institution will give a public exhibition at the Institution Hall on Tuesday evening next commencing at 6 o'clock.—The friends of the Institution and the public generally are respectfully invited to attend.

Nov. 13.

NEW-HAMPSHIRE YOUNG MEN'S ANTI-SLAVERY SOCIETY.

A QUARTERLY MEETING of this Society will be holden at Portsmouth on the 27th and 28th of this month. Distinguished strangers from abroad are expected to be present. As this will be the first time that the Society meets in this place, and as important measures for the coming winter will probably come up, it is earnestly hoped that the Convention will be fully attended by those to whom the interests of three millions of their fellow MEN are dear.

By order of the Executive Committee,

CHARLES F. LOW,
Secretary.

Notice.

Who will come to the Convention.

A Meeting of the Merrimack County Anti-Slavery Society will be holden at the Congregational Meeting House in Canterbury, commencing on the 22d of November next, at 9 o'clock A. M., to continue two days. Let every anti-slavery society in the County be ably represented in the Convention.

Foreclosure of Mortgage.

THE SUBSCRIBER hereby gives notice, that on the 28th day of October, A. D 1839, he entered upon, and took possession for the purpose of foreclosing the mortgage on the same, of a certain tract or parcel of land situated in Concord in the State of New-Hampshire, and bounded, beginning at the South side of School Street, at the North West corner of land now or lately Benjamin Damon's, thence Westerly by said Street nine rods and eight links, to

nor will it be considered in this country much of a crime to be the owner of a jack-knife. It was certainly improper that under restraint as they were, any one should procure for them what, in a moment of irritation, might be the means of doing injury. It might, however to be mentioned to their credit, that thus far, they have uniformly manifested extraordinary mildness and kindness in their intercourse with each other and with strangers. A harsh word is rarely heard, and one of the gentlemen connected with the prison assured me that much as he had been with them, he had never in a single instance, seen any quarrelling among them. The simple facts, with regard to the knives, so far as I can learn, are, that one of the in-

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices*;—among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors,
Blk and colored MERINOES, ALPENES,
Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS*, for
Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American *CALICOES*; Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS,
Cotton Yarn, Battings,
Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality.
Custom made Thick BOOTS & SHOES.
Country produce taken in exchange.
Concord, Oct. 26.—tf

STATE OF NEW HAMPSHIRE,

MERRIMACK, ss.

SUPERIOR COURT OF JUDICATURE—*December Term*, 1839.

To the Honorable, the Justices of said Court.

RESPECTFULLY shows Eliza Ann C. Dunklee of Concord in said County, that at said Concord on the twenty-third day of April in the year of our Lord eighteen hundred and thirty-seven, she was lawfully joined in marriage by Rev. Petrus S. Ten Broeck of said Concord, an ordained minister of the gospel settled at said Concord, with William A. Dunklee of said Concord, Trader. That your petitioner hath from that day hitherto demeaned herself towards said William A. Dunklee, and in all respects, as she covenanted to do as the wife of said William A and as became her in that station. But that said William A. Dunklee, unmindful of his obligations towards your petitioner as her husband, hath not kept his covenant of said marriage—but at said Concord, on the first day of August in the year of our Lord eighteen hundred and thirty-seven, and on divers other days, after said day of marriage, both before and since said first day of August, was guilty of the crime of adultery.

Whereupon your petitioner prays your Honors that the bonds of matrimony between said William A. Dunklee and her, may be dissolved, and as in duty, &c. By her Attorney, N. P. ROGERS.

A true copy—Examined.

Attest, S. C. BADGER, Clerk.

STATE OF NEW HAMPSHIRE.

MERRIMACK, ss.

SUPERIOR COURT OF JUDICATURE, *Clerk's Office, July*, 11th 1839.

UPON the foregoing petition it is ordered by the Court, that Eliza Ann C. Dunklee notify the said William A. Dunklee to appear at the Superior Court of Judicature next to be holden at Concord within and for said County of Merrimack, on the third Tuesday of December next, by causing a copy of said petition and this order thereon to be published in the Herald of Freedom, a newspaper published at Concord in said State four weeks successively, the last publication whereof to be at least thirty days before said third Tuesday of December next, that he may then and there appear and shew cause, if any he have, why the prayer of said petitioner should not be granted.

Attest, S C BADGER, Clerk

A true copy—Examined.

Attest, S. C. BADGER, Clerk

POETRY.

The Widow to her Hour-Glass.

BY ROBERT BLOOMFIELD.

Come friend, I'll turn thee up again:
Companion of the lonely hour!
Spring thirty times hath fed with rain,
And cloth'd with leaves my humble bower,
Since thou hast stood
In frame of wood,
On chest or window by my side;
At every birth still thou wert near,
Still spoke thine admonitions clear—
And when my husband died.

I've often watched thy *streaming* sand
And seen the growing *mountain* rise,
And often found Life's hopes to stand
On props as weak *in* wisdom's eyes:
Its conic crown
Still sliding down
Again heaped up, then down again:
The sand above more hollow grew
Like days and years still filt'ring th ough,
And mingling joy and pain.

While thus I spin, and sometimes sing,
(For now and then my heart will glow)—
Thou measurest time's expanding wing,
By thee the noontide hour I know:
Though silent thou,
Still shalt thou flow,
And jog along thy destin'd way:
But when I glean the sultry fields,
When Earth her yellow harvest yields,
Thou get'st a holiday.

Steady as truth, on either end
Thy daily task performing well,
Thou'rt Meditation's constant friend,
And strik'st the heart without a bell:
Come, lovely May!
Thy lengthen'd day
Shall gild once more my native plain;
Curl inward here, sweet woodbine flower;—
'Companion of the lonely hour
I'll turn thee up again.'

the crime, if crime it be; but to the African's untutored mind what difference can there be between the robber who deprived him of his liberty, and the gaoler who restrains him of it?"

With respect to the piracy, it was in proof in the confession of Ruiz and Montes themselves that no act of that nature had been committed; that contact with all other vessels met had been sedulously shunned by the blacks; that in one instance only, where, being in want of fresh water and provisons, they had traded for them with an American schooner met at sea, the articles had been duly bargained and paid for; and that, on arrival off Long Island, the same had been practised with the inhabitants on the coast. The

The Slave Boy's Wish.

BY ELIZA LEE FOLLEN.

I wish I was that little bird
Up in the bright blue sky,
That sings and flies just where he will,
And no one asks him why.

I wish I was that little brook
That runs so swift along,
Through pretty flowers and shining stones,
Singing a merry song.

I wish I was that butterfly,
Without a thought or care,
Sporting my pretty brilliant wings
Like a flower in the air.

I wish I was that wild, wild deer
I saw the other day,
Who swifter than an arrow flew
Through the forest far away.

I wish I was that little cloud,
By the gentle south wind driven,
Floating along so free and bright,
Far, far up into heaven.

I'd rather be a cunning fox
And hide me in a cave;
I'd rather be a savage wolf,
Than what I am—a slave.

My mother calls me her good boy,
My father calls me brave;
What wicked action have I done,
That I should be a slave?

I saw my little sister sold,
So will they do to me;
My Heavenly Father, let me die,
For then I shall be free.

MISCELLANY.

Our Political Power and Responsibility.

What can the citizens of the United States do for the abolition of slavery? What constitutional power do they possess over slavery?

1. The people of the United States have the same power over slavery in the District of Columbia, which the people of Maryland have over slavery in that state. The same is true in regard to the territories of the United States. 2. They have power to prohibit the slave-trade between the states. 3. They have power to refuse the admission of any new state into the confederacy.

The prompt exercise of those powers would unquestionably prove the death-blow of slavery.

The people of the United States can exercise these powers through their representatives in Congress. A majority of those representatives are chosen by the people of the free states.

Who then are responsible for the existence of slavery in our country? THE PEOPLE OF THE FREE STATES.

Let us then do OUR duty, as well as require the people of the South to do theirs. Every citizen of the free states who does not go to the verge of his or her constitutional power for the abolition of slavery is as guilty as the legislators of the slaveholding South.

To every man and woman, then, we appeal who claims for him or herself the rights and privileges of a citizen, to see to it, that the responsibility of the existence of slavery shall in future rest only with the slaveholder. Let the people of the free states—let Pennsylvanians—cast from *their* shoulders this dreadful responsibility, by *immediately appending their names to* PETITIONS *for the abolition of slavery in the District of Columbia—for the prohibition of the internal slave trade, and against the admission of any new slave state to the Union.*

In contemplating slavery in the valley of the Mississippi—let us not forget that of our own ten miles square—*our* slavery—*our* slave trade—sanctioned, licensed—protected by *our* representatives, elected by ourselves and governed by our will—yet sitting there amidst abject slaves as complacently as the divan of a Turkish Pacha:—let us think of that city prison built in part by the money of Pennsylvania, crowded with the human merchandize of slave-traders and speculators of the District, like the slave bazaars of Constantinople and Grand Cairo:—let us think of that traffic in men, women and children, which has made *our* District the great slave market of the Nation:—let us call to mind its private dungeons, echoing night and day with the wail of sundered families, and the clank of manacles and chains—the gloomy slave-ships resting at the wharves of Alexandria—the chained slave-gang passing under the walls of the capitol, the red auction flag of the slave-seller flapping beneath the stars and stripes of the American banner;—and remember that these are not atrocities for which South Carolina or Alabama are alone responsible, but that they owe their legal protection *directly* to the representatives of Pennsylvania, and her sister free states, who, as a majority, have power to repeal the laws which sanction them; and to establish freedom and justice at the seat of government; and *indirectly* to such of ourselves, the citizens of the free states, as neglect or refuse to require of our representatives, as an object of the first importance the abolition of slavery wherever it is within their constitutional power.—*Penn. Freeman.*

Lord Brougham.

The following extract from a late speech of this distinguished statesman, delivered in the House of Lords, on the passage of the Portuguese Slave Trade Bill, we copy from the British Emancipator.

"It was a favorite doctrine with some, and had received the sanction of a friend of his who had recently published a pamphlet, that we were beginning at the wrong end, and that all we could do to put down the slave trade would only make it worse, and that we had better never have made a treaty against the slave trade. He (Lord Brougham) was not exactly of that opinion. If this country went to the full extent it would put down slavery altogether.—(Cheers.)—But it had never put forth its strength. It was said the slave trade could not be put down until slavery was destroyed. What! were they to wait till the Virginians, and the Carolinians and the Marylanders all agreed to put down slavery—they who gloried in the shame of slavery—to wait till they emancipated their slaves? Why, it would be waiting for a century. Would the house allow the African slave trade to go on until that time? It was ridiculous to suppose that would be the case. The foreign slave trade has been increased. But what become of the English slave trade? Did Wilberforce and Clarkson and Buxton and others labor in vain? And was it to be imagined that this was all a mounful retrospect that we had, though late, put down the English slave trade, and wiped out that foul stain from the English name? Was this all a dream? No such thing. Slaves were carried to our old colonies to the number of 20,000 a year, and 10,000 were taken to our new colonies; and if the trade had not been abolished, the number would before this time have been 40,000.—(Hear, hear.) But it was said the profit is so great that men would run the risk of any loss. But did any man see that at Bristol, or London, or Liverpool, the slave trade was carried on? Why? Because it was no longer a pecuniary risk that the criminal was exposed to, but the risk of being hanged or transported to Botany Bay, with other congenial but not more guilty criminals.—(Hear, hear.) That was what had been done, and that had been found effectual. If a man was satisfied with the risk of a large profit, he would not run the risk of being dealt with as a felon.—(Cheers.) No man could pretend to say there was any slave trade in the United States of America. It was the American flag which was used to cover the Spanish and Portuguese slave trade. Why should not a measure be effectual with regard to Portugal which had been effectual with respect to England?"

The Elective Franchise.

The moral questions of the present age have not only disclosed new duties, but invested others with an importance which has not, for years past, been seen and felt.—Among these is the proper and faithful use of the elective franchise. This, though political, is a duty of high moral obligation.

No man who acknowledges obligation to be guided by the teachings of moral law, can feel himself at liberty, to say the least, to *neglect* to use the elective franchise, or to use it in such a manner as to pervert and destroy the interests of morality. Yet this is done whenever a vote is cast for the election to any office, of any man who is known to be licentious and immoral in practice. Yet how often has it been the case, that virtuous citizens, and even professed christians have voted for men known to be such, when they were proposed for office. Thus they have sacrificed upon the altar of party polities the principles of eternal right. How trifling are the questions which divide the two great political parties of our country, compared with the interests of morality and personal liberty! It should therefore become a settled principle of action, with every virtuous citizen, much more every professed disciple of the Lord Jesus, to vote for no man for any civil office, whatever be the political party to which he adheres, who is not in the strictest sense a moral man and in favor of universal liberty. If this should become universally the practice of the moral and the good, political parties would not dream of setting up for office, any but strictly moral men. This is the only way that politics can be regenerated. These were the principles upon which our fathers in New England acted, and they constituted the basis of its superior morality over most other parts of our common country, if not the world. We are free to acknowledge, that these very principles themselves, had their foundation in the religion of our puritan fathers; but then it was not the peculiar dogmas of either Calvin or Arminius, from which the principles derived their virtue.—Their virtue came from the principles of the gospel, notwithstanding embarrassed as they may have been with speculative errors. We say then, let all good citizens and especially all christians use their elective franchise conscientiously.—*American Wesleyan Obs.*

From the Liberty Bell.

Anecdote of Elias Hicks.

The following anecdote was told to me by a member of the Society of Friends. It made a strong impression on my mind, because it shows so clearly the excellence of a bold meekness and christian firmness in the discharge of duty; because it adds another fact to prove that he who trusts in moral power has ever a brave indifference to threats of physical violence.

When Elias Hicks was preaching in Virginia, many years ago, he took occasion to bear a powerful testimony against the sin of slavery. Among the large audience collected together by the fame of his eloquence were several planters; and they, of course, were sorely aggrieved by his remarks. One in particular was so filled with wrath, that he swore vehemently he would blow out the preacher's brains, if he ventured near his plantation.

When this threat was repeated to Elias, he quietly put on his hat and proceeded straightway to the forbidden spot. In answer to his inquiries, a slave informed him that his master was then at dinner, but would see him in a short time.

The preacher seated himself, and waited quietly until the planter entered the room. In serene tones he addressed him thus: 'Friend, I understand thou hast threatened to blow out the brains of Elias Hicks, if he comes near thy plantation. I am Elias Hicks!'

What could brute force do in a dilemma like this? To have taken pistols and deliberately shot an unresisting guest would have been too assassin-like. It would have been a deed of ill-appearance; and moreover it *could not* be done, by reason of a restraining power within. Earnestly as the planter might wish the preacher in heaven, he could not, under such circumstances, help to send him thither. He did the best he could to sustain his position. He stammered forth in surly tones an acknowledgement that he did make use of such a threat; and he considered it perfectly justifiable when a man came to preach rebellion to his slaves.

'Friend,' replied Elias, 'I came to preach the gospel, which inculcates forgiveness of injuries upon slaves, as well as upon other men; but tell me, if thou canst, how this gospel can be truly preached, without showing the slaves that they *are* injured, and without making a man of thy sentiments feel as if they were encouraged in rebellion.

This led to a long argument, maintained in a most friendly spirit. At parting, the slaveholder cordially shook hands with the Quaker, and begged him to come again.—His visits were renewed; and six months after, the Virginian emancipated all his slaves.—*Mrs. Child.*

The Massachusetts Anti-Slavery Fair.

The Boston Managers of the Mass. A. S. Fair have one more most delightful duty, connected with it to perform; that of announcing to the managers from other towns, who were obliged to depart before the final close, as well as to all who have been so lavish of exertion in its behalf in all parts of the State, that its success was brilliant and complete.

The amount and beauty of the articles, the numbers and liberality of the purchasers, the array of friends from the country towns, the magnitude of the final receipts—all exceeded the most sanguine expectations. The sum received during the four day's sale, amounted to upwards of $1,500:—a sum altogether unexampled in the financial operations of Massahusetts women for the cause, and sufficiently large to lend a fresh impulse to the spirit of liberty, aside from the incalculable moral power generated by the effort: a sum which gives promise of increased success to the similar State efforts which we shall annually make in future.

We are happy that we are enabled, for the slave's sake, to cast this donation into the treasury of the Massachusetts Anti-Slavery Society; but it is the moral power, springing from the exertion to raise it; this increase of light, and energy, and skill, and perseverance, and christian fellowship, and devotedness to our holy enterprise,—this spiritual strength and comfort,—that we value far more than the largest sum. Money is only valuable when it is the outward and visible sign of an inward and spiritual grace. When it ceases to be so, it is like the manna gathered in the wilderness beyond the ability of the people to consume—a disgusting and pestilential accumulation.—*Liberator.*

Think Again.

A late London paper relates that during the first day after the accession of Queen Victoria to the English throne, some sentences of court martial were presented for her signature. One was death for desertion; a soldier was to be shot. The young Queen read it—paused—looked up to the officer who laid it before her, and said, 'Have you nothing to say in behalf of this man?'

'Nothing—he has deserted three times,' said the officer.

'Think again, my Lord,' was her reply.

'And,' said the gallant veteran, as he related the circumstance to his friends, "seeing her Majesty so earnest about it, I said, he certainly is a bad soldier; but there was somebody spoke as to his good character, and he may be a good man, for aught I know to the contrary.'

'Oh, thank you for that a thousand times!' exclaimed the Queen, and hastily writing 'Pardoned' in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion.

Now, what a world of instruction, goodness, and true philosophy is contained in these words, 'think again.'

Objections Answered.

We are often told that 'England *forced* slavery upon America.' This is not strictly true. She permitted her people to course along our coasts with her slave ships, crying out *Who'll bye*? and our guilty forefathers responded *We!* and eagerly sought their cargoes of slaves. But if their guilt were a palliation of their crime, ought we not to imitate their recent deeds of repentance!

But 'God permitted his chosen people to hold slaves, as we read in the Bible.' So he did, but he likewise made the following command: '*Ye shall hallow the fiftieth year, and proclaim Liberty throughout all the land unto all the inhabitants thereof.*' It is now fifty years since our government was instituted: will our Bible-quoting slaveites obey the positive command?—*Montrose Spectator.*

DISTRICT SCHOOL LIBRARIES.

If we must give it up that Massachusetts goes ahead of us in the subject of Education, it will not be unwise for New Hampshire to follow hard after. A plan has been adopted in the former State to publish and establish Libraries for school districts.—These will consist of 100 volumes, 50 of the smaller series and the same number of the larger series. Marsh, Capen, Lyon and Webb, of Boston, have commenced the publication We have examined a few volumes of the larger series at their Book Store in this town, with which we were highly pleased. They are printed on good paper, with large, clear type, and neatly but substantially bound. The first two volumes contain Paley's Theology, illustrated by a large number of Plates; the others are Biographical, Historical, &c., calculated to interest and instruct the reader, not only the young but the more advanced. Should this library be completed with a judicious selection of reading matter, it would be of inestimable value to every school district in the State.

Baptist Register.

SOURCES OF HARD TIMES.

We see it stated in the papers that the Packet Liverpool brought into New York lately 60 cases of silks, valued at 10,000*l* per case, amounting in all, in our currency to *two million eight hundred thousand dollars!* And here is but one cargo and but one item among many which go to swell the enormous sum of money paid by this country to foreign nations. There are Ardent spirits, and Wines, and Coffee and Tea, though some may be opposed to reckoning all of them among superfluities, still we do not receive an equivalent to their value, in their use. Even were these articles worth to us their original value, there is a vast amount of expense in exportation and duties. Says the Haverhill Ægis, "in the year 1828, the people of the United States paid, *in duties alone*, on SILKS of *all* kinds, the sum of *nine million eight hundred and twelve thousand three hundred and thirty dollars*—and, *in duties alone*, on WINES, the sum of *two million three hundred and eighteen thousand two hundred and two dollars.*

Here is a good round sum paid for *duties* only; enough to give some relief in the present pressure. Our national prosperity certainly demands temperance, in luxuries, and the domestic manufacture of articles of necessary consumption. When we look at the manner of living in this country, the general indulgence in what can be called only the superfluities of life, and at an enormous expense, we have no reason to wonder at the pecuniary embarrassment of the country. The fact is we live to fast, exceed our means, and send our money out of the country to pay for that which conduces but very little to health and happiness.—*Baptist Register.*

Montez, one of the Spaniards, has sailed frow New York for Cuba. Ruiz, at the last accounts, was still in prison at New York, refusing to be released on bail, although a friend had offered satisfactory bonds for him. Another writ has been issued against him, at a suit of another of the negroes, named Tonni, on which he has been held to bail in the sum of five hundred dollars,

Ch. Sec.

On Thursday the executors of William Young Birch, Esq., late of Philadelphia, made over to the Pennsylvania Institution for the Blind as directed in his will, cash, stocks and mortgages to the amount of *one hundred and sixty seven thousand dollars*; together with a debt due his estate of twenty-five thousand dollars—making in all the noble sum of one hundred and ninety-two thousand dollars.

ABOMINABLE.

It appears that Germany has determined to pour her criminals upon the United States. Consul List, at Leepsic, says in a letter, 'Not only paupers, but even criminals are transported from the interior of this country in order to be embarked there for the United States.

A Mr De Stien, formerly an officer in the service of the duke of Sava Gotha, has lately made propositions to the smaller states of Saxony, for transporting their criminals to the United States at $75 per head, which offer has been accepted by several of them. The first transport of criminals, who for the greater part have been condemned to hard labor for life, (among them two notorious robbers Pteiel and Albracht) will leave Gotha on the 15th of this month, and it is intended by and by to empty all the work-houses and jails of the country in this manner. There is little doubt that several other States will imitate the nefarious practice.'

Thus is our population subject to be infested by the dregs of the prisons, and the felons, the miserable of another nation. They are here to exert their unhallowed and destructive influences, and to stand as another obstacle to the triumph of virtuous morals and religious principles.

Baptist Register.

Population of the Religious Denominations in the United States.

Baptists, including Free Will, Seventh Day, and Six Principle, 4,300,000.—Catholics, 800,000. Christians, 300,000. Congregationalists, 1,400,000. Disciples of Christ, (Campbelites,) unknown—Dutch Reformed, 450,009. Episcopalians, 600,000. Friends, 100,000.—German Reformed, unknown, but numerous. Jews, 15,000. Lutherans, 540,000. Mennonites, unknown. Methodist, two sects, 3,000,000. Moravians, or United Brethren, 12,000. Mormonites, 12,000. New Jerusalem Church, 5000. Presbyterians, five sects, 2,175,000. Shakers, 6,000. Tunkers, 30,000 Unitarians, 180,000. Universalists, 600,000.

An Imperial Autocratic Review.—At the great review, sham-fight, &c. at Barodino, for the gratification of the Emperor of Russia, no less than one hundred and forty soldiers were killed or wounded by accidents.

Col. Palsey succeeded Sept. 23, in firing one of his enormous submarine mines of powder against the wreck of the Royal George. The cylinder contained 2320 lbs. and was ignited by the galvanic spark. The effect upon the water was grand and imposing in the extreme.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a radical cure may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'Utero-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,
Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.
August 24. 6m

Anti-Slavery Books.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, and other anti-slavery publications may be had at this Office.

New Fall Goods.

THE subscriber has just received a valuable assortment of new Goods of the latest importation—some of which are the following, viz.

Blue, black, brown, green, drab, mixt, and other Broad Cloths	Printed Merinos
Kersey, Pilot Cloth and Peverteen for outside Coats	Muslin de Laines
Buckskins of different qualities	Printed Saxony Cloths for Dresses
Cassimeres and Satinetts	Alepines
Silk and worsted Vestings	Black and color'd Silks
5-4 and 8-4 Highland Shawls	Brown, black, and blue black Cambleteens
5-4 6-4, & 8-4 Merino do.	Also Alpacca Cloths—a new article for Cloaks
6-4 and 8-4 worsted do.	Kid and silk Gloves of all kinds
Cotton and silk, raw and sewing Silk.	Buck Gloves for Men
Shally & fancy Handk'fs	Also 50 prs. Plymouth do extra stout
Black & color'd Merinos	Bleached and unbleached Sheetings and Shirtings.

Also—Men's, boy's, and children's thick boots,—thick Shoes and Brogans; children's and ladies' Shoes; sole Leather; Porto Rico Molasses; Sugars, Teas, Coffee, Saleratus, Oil, Rice and Raisins. W. Lake Sheetings sold by the Bale. Also, Cotton Battings, a first rate article.

Wanted, in exhange for the above Goods, Flannels, Socks, Draws, and most kinds of country produce.

M. CHAMBERLAIN.

No. 3 Williams' Block Sept 14, 1839.

NOW ON HAND AT
Fessenden's Saddlery,
South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS

Concord, August 24, 1839.

JAMES EATON,
MANUFACTURER OF
RIFLES, Fowling Pieces,
MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ Repairing done in the best manner.
29 CONCORD, N. H.

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters on Business to be directed to CHASE & CROSBY, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *The Postage must be paid, in all cases.*